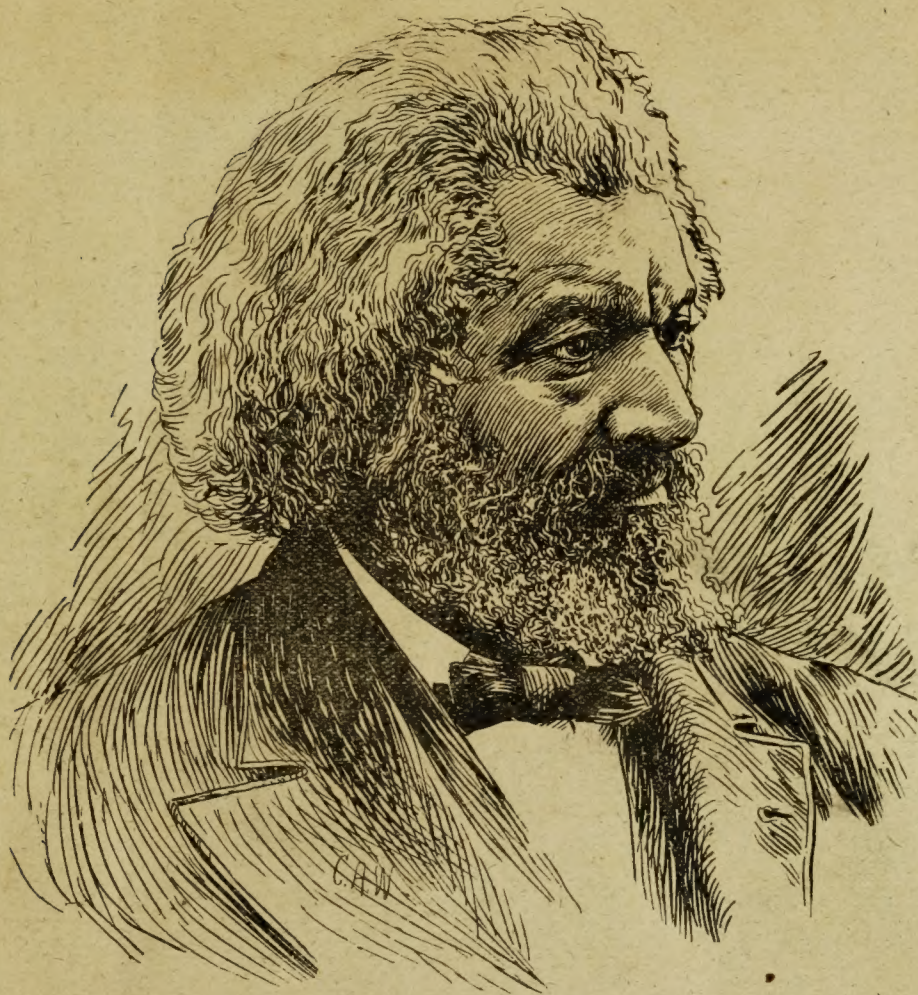


Lessons • of • the • Hour

BY

Hon. Frederick Douglass,



Metropolitan A. M. E. Church,
WASHINGTON, D. C.

BALTIMORE:
PRESS OF THOMAS & EVANS.
1894.

ADDRESS

—BY—

Hon. Frederick Douglass,

DELIVERED IN THE

Metropolitan A. M. E. Church,

WASHINGTON, D. C.

Tuesday, January 9th, 1894,

—ON—

The Lessons of the Hour.

IN WHICH HE DISCUSSES THE VARIOUS ASPECTS
OF THE SO-CALLED, BUT MIS-CALLED,
NEGRO PROBLEM.

Ex Senator Bruce who presided on the occasion, in a forcible speech introduced Mr. Douglass as the recognized leader of the Colored Race in this Country.

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FRIENDS AND FELLOW CITIZENS :—

No man should come before an audience like the one by whose presence I am now honored, without a noble object and a fixed and earnest purpose. I think that, in whatever else I may be deficient, I have the qualifications indicated, to speak to you this evening. I am here to speak for, and to defend, so far as I can do so within the bounds of truth, a long-suffering people, and one just now subject to much misrepresentation and persecution. Charges are at this time preferred against them, more damaging and distressing than any which they have been called upon to meet since their emancipation.

I propose to give you a colored man's view of the unhappy relations at present existing between the white and colored people of the Southern States of our union. We have had the Southern white man's view of the subject. It has been presented with abundant repetition and with startling emphasis, colored by his peculiar environments. We have also had the Northern white man's view tempered by time, distance from the scene, and his higher civilization.

This kind of evidence may be considered by some as all-sufficient upon which to found an intelligent judgment of the whole matter in controversy, and that therefore my testimony is not needed. But experience has taught us that it is sometimes wise and necessary to have more than the testimony of two witnesses to bring out the whole truth, especially is this the case where one of the witnesses has a powerful motive for concealing or distorting the facts in any given case. You must not, therefore, be surprised if my version of the Southern question shall widely differ from both the North and the South, and yet I shall fearlessly submit my testimony to the candid judgment of all who hear me. I shall do so in the firm belief that my testimony is true.

There is one thing, however, in which I think we shall all agree at the start. It is that the so-called, but mis-called, negro problem is one of the most important and urgent subjects that can now engage public attention. It is worthy of the most

earnest consideration of every patriotic American citizen. Its solution involves the honor or dishonor, glory or shame, happiness or misery of the whole American people. It involves more. It touches deeply not only the good name and fame of the Republic, but its highest moral welfare and its permanent safety. Plainly enough the peril it involves is great, obvious and increasing, and should be removed without delay.

The presence of eight millions of people in any section of this country constituting an aggrieved class, smarting under terrible wrongs, denied the exercise of the commonest rights of humanity, and regarded by the ruling class in that section, as outside of the government, outside of the law, and outside of society; having nothing in common with the people with whom they live, the sport of mob violence and murder is not only a disgrace and scandal to that particular section but a menace to the peace and security of the people of the whole country.

I have waited patiently but anxiously to see the end of the epidemic of mob law and persecution now prevailing at the South. But the indications are not hopeful, great and terrible as have been its ravages in the past, it now seems to be increasing not only in the number of its victims, but in its frantic rage and savage extravagance. Lawless vengeance is beginning to be visited upon white men as well as black. Our newspapers are daily disfigured by its ghastly horrors. It is no longer local, but national; no longer confined to the South, but has invaded the North. The contagion is spreading, extending and over-leaping geographical lines and state boundaries, and if permitted to go on it threatens to destroy all respect for law and order not only in the South, but in all parts of our country—North as well as South. For certain it is, that crime allowed to go on unresisted and unarrested will breed crime. When the poison of anarchy is once in the air, like the pestilence that walketh in the darkness, the winds of heaven will take it up and favor its diffusion. Though it may strike down the weak to-day, it will strike down the strong to-morrow.

Not a breeze comes to us now from the late rebellious States that is not tainted and freighted with negro blood. In its thirst for blood and its rage for vengeance, the mob has blindly, boldly and defiantly supplanted sheriffs, constables

and police. It has assumed all the functions of civil authority. It laughs at legal processes, courts and juries, and its red-handed murderers range abroad unchecked and unchallenged by law or by public opinion. Prison walls and iron bars are no protection to the innocent or guilty, if the mob is in pursuit of negroes accused of crime. Jail doors are battered down in the presence of unresisting jailors, and the accused, awaiting trial in the courts of law are dragged out and hanged, shot, stabbed or burned to death as the blind and irresponsible mob may elect.

We claim to be a Christian country and a highly civilized nation, yet, I fearlessly affirm that there is nothing in the history of savages to surpass the blood-chilling horrors and fiendish excesses perpetrated against the colored people by the so-called enlightened and Christian people of the South. It is commonly thought that only the lowest and most disgusting birds and beasts, such as buzzards, vultures and hyenas, will gloat over and prey upon dead bodies, but the Southern mob in its rage feeds its vengeance by shooting, stabbing and burning when their victims are dead.

Now the special charge against the negro by which this ferocity is justified, and by which mob law is defended by good men North and South, is alleged to be assaults by negroes upon white women. This charge once fairly started, no matter by whom or in what manner, whether well or ill-founded, whether true or false, is certain to subject the accused to immediate death. It is nothing, that in the case there may be a mistake as to identity. It is nothing that the victim pleads "not guilty." It is nothing that he only asks for time to establish his innocence. It is nothing that the accused is of fair reputation and his accuser is of an abandoned character. It is nothing that the majesty of the law is defied and insulted; no time is allowed for defence or explanation; he is bound with cords, hurried off amid the frantic yells and cursing of the mob to the scaffold and under its shadow he is tortured till by pain or promises, he is made to think he can possibly gain time or save his life by confession, and then whether innocent or guilty, he is shot, hanged, stabbed or burned to death amid the wild shouts of the mob. When the will of the mob has been accomplished, when its thirst for blood has been quenched,

when its victim is speechless, silent and dead, his mobocratic accusers and murderers of course have the ear of the world all to themselves, and the world generally approves their verdict.

Such then is the state of Southern civilization in its relation to the colored citizens of that section and though the picture is dark and terrible I venture to affirm that no man North or South can deny the essential truth of the picture.

Now it is important to know how this state of affairs is viewed by the better classes of the Southern States. I will tell you, and I venture to say if our hearts were not already hardened by familiarity with such crimes against the negro, we should be shocked and astonished by the attitude of these so-called better classes of the Southern people and their law-makers. With a few noble exceptions the upper classes of the South are in full sympathy with the mob and its deeds. There are few earnest words uttered against the mob or its deeds. Press, platform and pulpit are either generally silent or they openly apologize for the mob. The mobocratic murderers are not only permitted to go free, untried and unpunished, but are lauded and applauded as honorable men and good citizens, the guardians of Southern women. If lynch law is in any case condemned, it is only condemned in one breath, and excused in another.

The great trouble with the negro in the South is, that all presumptions are against him. A white man has but to blacken his face and commit a crime, to have some negro lynched in his stead. An abandoned woman has only to start the cry that she has been insulted by a black man, to have him arrested and summarily murdered by the mob. Frightened and tortured by his captors, confused into telling crooked stories about his whereabouts at the time when the alleged crime was committed and the death penalty is at once inflicted, though his story may be but the incoherency of ignorance or distraction caused by terror.

Now in confirmation of what I have said of the better classes of the South, I have before me the utterances of some of the best people of that section, and also the testimony of one from the North, a lady, from whom, considering her antecedents, we should have expected a more considerate, just and humane utterance.

In a late number of the "Forum" Bishop Haygood, author of the "Brother in Black," says that "The most alarming fact is, that execution by lynching has ceased to surprise us. The burning of a human being for any crime, it is thought, is a horror that does not occur outside of the Southern States of the American Union, yet unless assaults by negroes come to an end, there will most probably be still further display of vengeance that will shock the world, and men who are just will consider the provocation."

In an open letter addressed to me by ex-Governor Chamberlain, of South Carolina, and published in the "Charleston News and Courier," a letter which I have but lately seen, in reply to an article of mine on the subject published in the "North American Review," the ex-Governor says: "Your denunciation of the South on this point is directed exclusively, or nearly so, against the application of lynch law for the punishment of one crime, or one sort of crime, the existence, I suppose, I might say the prevalence of this crime at the South is undeniable. But I read your (my) article in vain for any special denunciation of the crime itself. As you say your people are lynched, tortured and burned for assault on white women. As you value your own good fame and safety as a race, stamp out the infamous crime." He further says, the way to stop lynching is to stamp out the crime.

And now comes the sweet voice of a Northern woman, of Southern principles, in the same tone and the same accusation, the good Miss Frances Willard, of the W. C. T. U. She says in a letter now before me, "I pity the Southerner. The problem on their hands is immeasurable. The colored race," she says, "multiplies like the locusts of Egypt. The safety of woman, of childhood, of the home, is menaced in a thousand localities at this moment, so that men dare not go beyond the sight of their own roof tree." Such then is the crushing indictment drawn up against the Southern negroes, drawn up, too, by persons who are perhaps the fairest and most humane of the negro's accusers. But even they paint him as a moral monster ferociously invading the sacred rights of women and endangering the homes of the whites.

The crime they allege against the negro, is the most revolting which men can commit. It is a crime that awakens

the intensest abhorrence and invites mankind to kill the criminal on sight. This charge thus brought against the negro, and as constantly reiterated by his enemies, is not merely against the individual culprit, as would be in the case with an individual culprit of any other race, but it is in a large measure a charge against the colored race as such. It throws over every colored man a mantle of odium and sets upon him a mark for popular hate, more distressing than the mark set upon the first murderer. It points him out as an object of suspicion and avoidance. Now it is in this form that you and I, and all of us, are required to meet it and refute it, if that can be done. In the opinion of some of us, it is thought that it were well to say nothing about it, that the least said about it the better. In this opinion I do not concur. Taking this charge in its broad and comprehensive sense in which it is presented, and as now stated, I feel that it ought to be met, and as a colored man, I am grateful for the opportunity now afforded me to meet it. For I believe it can be met and successfully met. I am of opinion that a people too spiritless to defend themselves are not worth defending.

Without boasting, on this broad issue as now presented, I am ready to confront ex-Governor Chamberlain, Bishop Fitzgerald, Bishop Haygood, and Miss Frances Willard and all others, singly or altogether, without any doubt of the result.

But I want to be understood at the outset. I do not pretend that negroes are saints or angels. I do not deny that they are capable of committing the crime imputed to them, but I utterly deny that they are any more addicted to the commission of that crime than is true of any other variety of the human family. In entering upon my argument, I may be allowed to say, that I appear here this evening not as the defender of any man guilty of this atrocious crime, but as the defender of the colored people as a class.

In answer to the terrible indictment, thus read, and speaking for the colored people as a class, I, in their stead, here and now plead not guilty and shall submit my case with confidence of acquittal by good men and women North and South.

It is the misfortune of the colored people in this country that the sins of the few are visited upon the many, and I am here to speak for the many whose reputation is put in peril by

the sweeping charge in question. With General Grant and every other honest man, my motto is, "Let no guilty man escape." But while I am here to say this, I am here also to say, let no innocent man be condemned and killed by the mob, or crushed under the weight of a charge of which he is not guilty.

You will readily see that the cause I have undertaken to support, is not to be maintained by any mere confident assertions or general denials. If I had no better ground to stand upon than this I would leave the field of controversy and give up the colored man's cause at once to his able accusers. I am aware however, that I am here to do in some measure what the masters of logic say cannot be done,—prove a negative.

Of course, I shall not be able to succeed in doing the impossible, but this one thing I can and will do. I can and will show that there are sound reasons for doubting and denying this horrible and hell-black charge of rape as the peculiar crime of the colored people of the South. My doubt and denial are based upon two fundamental and invincible grounds.

The first is, the well established and well tested character of the negro on the very point upon which he is now violently and persistently accused. The second ground for my doubt and denial is based upon what I know of the character and antecedents of the men and women who bring this charge against him. I undertake to say that the strength of this position will become more manifest as I proceed with my argument.

At the outset I deny that a fierce and frenzied mob is or ought to be deemed a competent witness against any man accused of any crime whatever. The ease with which a mob can be collected and the slight causes by which it may be set in motion, and the elements of which it is composed, deprives its testimony of the qualities that should inspire confidence and command belief. It is moved by impulses utterly unfavorable to an impartial statement of the truth. At the outset, therefore, I challenge the credibility of the mob, and as the mob is the main witness in the case against the negro, I appeal to the common sense of mankind in support of my challenge. It is the mob that brings this charge, and it is the mob that arraigns, condemns and executes, and it is the mob that the country has accepted as its witness.

Again, I impeach and discredit the veracity of southern men generally, whether mobocrats or otherwise, who now openly and deliberately nullify and violate the provisions of the constitution of their country, a constitution, which they have solemnly sworn to support and execute. I apply to them the legal maxim, "False in one, false in all."

Again I arraign the negro's accuser on another ground, I have no confidence in the truthfulness of men who justify themselves in cheating the negro out of his constitutional right to vote. The men, who either by false returns, or by taking advantage of his illiteracy or surrounding the ballot-box with obstacles and sinuosities intended to bewilder him and defeat his rightful exercise of the elective franchise, are men who are not to be believed on oath. That this is done in the Southern States is not only admitted, but openly defended and justified by so-called honorable men inside and outside of Congress.

Just this kind of fraud in the South is notorious. I have met it face to face. It was boldly defended and advocated a few weeks ago in a solemn paper by Prof. Weeks, a learned North Carolinian, in my hearing. His paper was one of the able papers read before one of the World's Auxiliary Congresses at Chicago.

Now men who openly defraud the negro by all manner of artifice and boast of it in the face of the world's civilization, as was done at Chicago, I affirm that they are not to be depended upon for truth in any case whatever, where the rights of the negro are involved. Their testimony in the case of any other people than the negro, against whom they should thus commit fraud would be instantly and utterly discredited, and why not the same in this case? Every honest man will see that this point is well taken, and I defy any argument that would drive me from this just contention. It has for its support common sense, common justice, common honesty, and the best sentiment of mankind, and has nothing to oppose it but a vulgar popular prejudice against the colored people of our country, which prejudice strikes men with moral blindness and renders them incapable of seeing any distinction between right and wrong.

But I come to a stronger position. I rest my conclusion not merely upon general principles, but upon well known facts.

I reject the charge brought against the negro as a class, because all through the late war, while the slave masters of the South were absent from their homes in the field of rebellion, with bullets in their pockets, treason in their hearts, broad blades in their blood stained hands, seeking the life of the nation, with the vile purpose of perpetuating the enslavement of the negro, their wives, their daughters, their sisters and their mothers were left in the absolute custody of these same negroes, and during all those long four years of terrible conflict, when the negro had every opportunity to commit the abominable crime now alleged against him, there was never a single instance of such crime reported or charged against him. He was never accused of assault, insult, or an attempt to commit an assault upon any white woman in the whole South. A fact like this, although negative, speaks volumes and ought to have some weight with the American people.

Then, again on general principles, I do not believe the charge because it implies an improbable, if not an impossible, change in the mental and moral character and composition of the negro. It implies a change wholly inconsistent with well known facts of human nature. It is a contradiction to well known human experience. History does not present an example of such a transformation in the character of any class of men so extreme, so unnatural and so complete as is implied in this charge. The change is too great and the period too brief. Instances may be cited where men fall like stars from heaven, but such is not the usual experience. Decline in the moral character of a people is not sudden, but gradual. The downward steps are marked at first by degrees and by increasing momentum from bad to worse. Time is an element in such changes, and I contend that the negroes of the South have not had time to experience this great change and reach this lower depth of infamy. On the contrary, in point of fact, they have been and still are, improving and ascending to higher levels of moral and social worth.

Again, I do not believe it and utterly deny it, because those who bring the charge do not, and dare not, give the negro a chance to be heard in his own defence. He is not allowed to explain any part of his alleged offense. He is not allowed to vindicate his own character or to criminate the

character and motives of his accusers. Even the mobocrats themselves admit that it would be fatal to their purpose to have the character of his accusers brought into court. They pretend to a delicate regard for the feelings of the parties assaulted, and therefore object to giving a fair trial to the accused. The excuse in this case is contemptible. It is not only mock modesty but mob modesty. Men who can collect hundreds and thousands, if we may believe them, and can spread before them in the tempest and whirlwind of vulgar passion, the most disgusting details of crime with the names of women, with the alleged offense, should not be allowed to shelter themselves under any pretense of modesty. Such a pretense is absurd and shameless. Who does not know that the modesty of womanhood is always an object for protection in a court of law? Who does not know that a lawless mob composed in part of the basest of men can have no such respect for the modesty of women as a court of law? No woman need be ashamed to confront one who has insulted or assaulted her in a court of law. Besides innocence does not hesitate to come to the rescue of justice.

Again, I do not believe it, and deny it because if the evidence were deemed sufficient to bring the accused to the scaffold, through the action of an impartial jury, there could be, and would be, no objection to having the alleged offender tried in conformity to due process of law.

Any pretence that a guilty negro, especially one guilty of the crime now charged, would in any case be permitted to escape condign punishment, is an insult to common sense. Nobody believes or can believe such a thing as escape possible, in a country like the South, where public opinion, the laws, the courts, the juries, and the advocates are all known to be against him, he could hardly escape if innocent. I repeat, therefore, I do not believe it, because I know, and you know, that a passionate and violent mob bent upon taking life, from the nature of the case, is not a more competent and trustworthy body to determine the guilt or innocence of a negro accused in such a case, than is a court of law. I would not, and you would not, convict a dog on such testimony.

But I come to another fact, and an all-important fact, bearing upon this case. You will remember that during all the first

years of re-construction and long after the war when the Southern press and people found it necessary to invent, adopt, and propagate almost every species of falsehood to create sympathy for themselves and to formulate an excuse for gratifying their brutal instincts, there was never a charge then made against a negro involving an assault upon any white woman or upon any little white child. During all this time the white women and children were absolutely safe. During all this time there was no call for Miss Willard's pity, or Bishop Haygood's defense of burning negroes to death.

You will remember also that during this time the justification for the murder of negroes was said to be negro conspiracies, insurrections, schemes to murder all the white people, to burn the town, and commit violence generally. These were the excuses then depended upon, but never a word was then said or whispered about negro outrages upon white women and children. So far as the history of that time is concerned, white women and children were absolutely safe, and husbands and fathers could leave home without the slightest anxiety on account of their families.

But when events proved that no such conspiracies; no such insurrections as were then pretended to exist and were paraded before the world in glaring head-lines, had ever existed or were even meditated; when these excuses had run their course and served their wicked purpose; when the huts of negroes had been searched, and searched in vain, for guns and ammunition to prove these charges, and no evidence was found, when there was no way open thereafter to prove these charges against the negro and no way to make the North believe in these excuses for murder, they did not even then bring forward the present allegation against the negro. They, however, went on harassing and killing just the same. But this time they based the right thus to kill on the ground that it was necessary to check the domination and supremacy of the negro and to secure the absolute rule of the Anglo-Saxon race.

It is important to notice that there has been three distinct periods of persecution of negroes in the South, and three distinct sets of excuses for persecution. They have come along precisely in the order in which they were most needed. First you remember it was insurrection. When that was worn out,

negro supremacy became the excuse., When that is worn out, now it is assault upon defenseless women. I undertake to say, that this order and periodicity is significant and means something and should not be overlooked. And now that negro supremacy and negro domination are no longer defensible as an excuse for negro persecutions, there has come in due course, this heart-rending cry about the white women and little white children of the South.

Now, my friends, I ask what is the rational explanation of this singular omission of this charge in the two periods preceding the present? Why was not the charge made at that time as now? The negro was the same then as to-day. White women and children were the same then as to-day. Temptations to wrong doing were the same then as to-day. Why then was not this dreadful charge brought forward against the negro in war times and why was it not brought forward in reconstruction times?

I will tell you, or you, yourselves, have already answered the question. The only rational answer is that there was no foundation for such a charge or that the charge itself was either not thought of or was not deemed necessary to excuse the lawless violence with which the negro was then pursued and killed. The old charges already enumerated were deemed all sufficient. This new charge has now swallowed up all the old ones and the reason is obvious.

Things have changed since then, old excuses were not available and the negro's accusers have found it necessary to change with them. The old charges are no longer valid. Upon them the good opinion of the North and of mankind cannot be secured. Honest men no longer believe in the worn-out stories of insurrection. They no longer believe that there is just ground to apprehend negro supremacy. Time and events have swept away these old refuges of lies. They did their work in their day, and did it with terrible energy and effect, but they are now cast aside as useless. The altered times and circumstances have made necessary a sterner, stronger, and more effective justification of Southern barbarism, and hence, according to my theory, we now have to look into the face of a more shocking and blasting charge than either negro supremacy or insurrection or that of murder itself.

This new charge has come at the call of new conditions, and nothing could have been hit upon better calculated to accomplish its purpose. It clouds the character of the negro with a crime the most revolting, and is fitted to drive from him all sympathy and all fair play and all mercy. It is a crime that places him outside of the pale of the law, and settles upon his shoulders a mantle of wrath and fire that blisters and burns into his very soul.

It is for this purpose, as I believe, that this new charge unthought of in the times to which I have referred, has been largely invited, if not entirely trumped up. It is for this purpose that it has been constantly reiterated and adopted. It was to blast and ruin the negro's character as a man and a citizen.

I need not tell you how thoroughly it has already done its wonted work. You may feel its malignant influence in the very air. You may read it in the faces of men. It has cooled our friends. It has heated our enemies, and arrested in some measure the efforts that good men were wont to make for the colored man's improvement and elevation. It has deceived our friends at the North and many good friends at the South, for nearly all have in some measure accepted the charge as true. Its perpetual reiteration in our newspapers and magazines has led men and women to regard us with averted eyes, increasing hate and dark suspicion.

Some of the Southern papers have denounced me for my unbelief, in their new departure, but I repeat I do not believe it and firmly deny it. I reject it because I see in it, evidence of an invention, called into being by a well defined motive, a motive sufficient to stamp it as a gross expedient to justify murderous assault upon a long enslaved and hence a hated people.

I do not believe it because it bears on its face, the marks of being a makeshift for a malignant purpose. I reject it not only because it was sprung upon the country simultaneously with well-known efforts now being industriously made to degrade the negro by legislative enactments, and by repealing all laws for the protection of the ballot, and by drawing the color line in all railroad cars and stations and in all other public places in the South; but because I see in it a means of paving the way for our entire disfranchisement.

Again, I do not believe it, and deny it, because the charge is not so much against the crime itself, as against the color of the man alleged to be guilty of it. Slavery itself, you will remember, was a system of legalized outrage upon the black women of the South, and no white man was ever shot, burned, or hanged for availing himself of all the power that slavery gave him at this point.

Upon these grounds then,—grounds which I believe to be solid and immovable—I dare here and now in the capital of the nation and in the presence of Congress to reject it, and ask you and all just men to reject this horrible charge so frequently made and construed against the negro as a class.

To sum up my argument on this lynching business. It remains to be said that I have shown that the negro's accusers in this case have violated their oaths and have cheated the negro out of his vote; that they have robbed and defrauded the negro systematically and persistently, and have boasted of it. I have shown that when the negro had every opportunity to commit the crime now charged against him he was never accused of it by his bitterest enemies. I have shown that during all the years of reconstruction, when he was being murdered at Hamburg, Yazoo, New Orleans, Copiah and elsewhere, he was never accused of the crime now charged against him. I have shown that in the nature of things no such change in the character and composition of a people as this charge implies could have taken place in the limited period allowed for it. I have shown that those who accuse him dare not confront him in a court of law and have their witnesses subjected to proper legal inquiry. And in showing all this, and more, I have shown that they who charge him with this foul crime may be justly doubted and deemed unworthy of belief.

But I shall be told by many of my Northern friends that my argument, though plausible, is not conclusive. It will be said that the charges against the negro are specific and positive, and that there must be some foundation for them, because as they allege men in their normal condition do not shoot and hang their fellowmen who are guiltless of crime. Well! This assumption is very just, very charitable. I only ask something like the same justice and charity could be shown to the negro as well as to the mob. It is creditable to the justice and humanity

of the good people of the North by whom it is entertained. They rightly assume that men do not shoot and hang their fellowmen without just cause. But the vice of their argument is in their assumption that the lynchers are like other men. The answer to that argument is what may be truly predicated of human nature under one condition is not what may be true of human nature under another. Uncorrupted human nature may shudder at the commission of such crimes as those of which the Southern mob is guilty.

But human nature uncorrupted is one thing and human nature corrupted and perverted by long abuse of irresponsible power, is quite another and different thing. No man can reason correctly on this question who reasons on the assumption that the lynchers are like ordinary men.

We are not, in this case, dealing with men in their natural condition, but with men brought up in the exercise of arbitrary power. We are dealing with men whose ideas, habits and customs are entirely different from those of ordinary men. It is, therefore, quite gratuitous to assume that the principles that apply to other men apply to the Southern murderers of the negro, and just here is the mistake of the Northern people. They do not see that the rules resting upon the justice and benevolence of human nature do not apply to the mobocrats, or to those who were educated in the habits and customs of a slave-holding community. What these habits are I have a right to know, both in theory and in practice.

I repeat: The mistake made by those who on this ground object to my theory of the charge against the negro, is that they overlook the natural effect and influence of the life, education and habits of the lynchers. We must remember that these people have not now and have never had any such respect for human life as is common to other men. They have had among them for centuries a peculiar institution, and that peculiar institution has stamped them as a peculiar people. They were not before the war, they were not during the war and have not been since the war in their spirit or in their civilization, a people in common with the people of the North. I will not here harrow up your feelings by detailing their treatment of Northern prisoners during the war. Their institutions have taught them no respect for human life and especially the life of the negro. It has in

fact taught them absolute contempt for his life. The sacredness of life which ordinary men feel does not touch them anywhere. A dead negro is with them a common jest.

They care no more for a negro's right to live than they care for his rights to liberty, or his rights to the ballot. Chief Justice Taney told the exact truth about these people when he said: "They did not consider that the black man had any rights which the white men were bound to respect." No man of the South ever called in question that statement and they never will. They could always shoot, stab and burn the negro without any such remorse or shame as other men would feel after committing such a crime. Any Southern man who is honest and is frank enough to talk on the subject, will tell you that he has no such idea as we have of the sacredness of human life and especially, as I have said, of the life of the negro. Hence it is absurd to meet my arguments with the facts predicated of our common human nature.

I know I shall be charged with apologizing for criminals. Ex-Governor Chamberlain has already virtually done as much. But there is no foundation for any such charge. I affirm that neither I nor any other colored man of like standing with myself, has ever raised a finger or uttered a word in defense of any one really guilty of the dreadful crime now in question.

But, what I contend for, and what every honest man, black or white should contend for, is that when any man is accused of this or any other crime, of whatever name, nature, or extent, he shall have the benefit of a legal investigation; that he shall be confronted by his accusers; and that he shall through proper counsel, be able to question his accusers in open court and in open day-light so that his guilt or his innocence may be duly proved and established.

If this is to make me liable to the charge of apologizing for crime, I am not ashamed to be so charged. I dare to contend for the colored people of the United States that they are a law-abiding people, and I dare to insist upon it that they or any man, black or white, accused of crime, shall have a fair trial before he is punished.

Again, I cannot dwell too much upon the fact that colored people are much damaged by this charge. As an injured class we have a right to appeal from the judgment of the mob to the

judgment of the law and the American people. Our enemies have known well where to strike and how to stab us most fatally. Owing to popular prejudice it has become the misfortune of the colored people of the South and of the North as well, to have as I have said, the sins of the few visited upon the many. When a white man steals, robs or murders, his crime is visited upon his own head alone. But not so with the black man. When he commits a crime the whole race is made to suffer. The cause before us is an example. This unfairness confronts us not only here, but it confronts us everywhere else.

Even when American art undertakes to picture the types of the two races it invariably places in comparison not the best of both races as common fairness would dictate, but it puts side by side in glaring contrast the lowest type of the negro with the highest type of the white man and calls upon you to "look upon this picture then upon that."

When a black man's language is quoted, in order to belittle and degrade him, his ideas are put into the most grotesque and unreadable English, while the utterances of negro scholars and authors are ignored. A hundred white men will attend a concert of white negro minstrels with faces blackened with burnt cork, to one who will attend a lecture by an intelligent negro.

On this ground I have a criticism to make, even of the late World's Columbian Exposition. While I join with all other men in pronouncing the Exposition itself one of the grandest demonstrations of civilization that the world has ever seen, yet great and glorious as it was, it was made to show just this kind of unfairness and discrimination against the negro.

As nowhere else in the world it was hoped that here the idea of human brotherhood would have been fully recognized and most gloriously illustrated. It should have been, and would have been, had it been what it professed to be, a World's Exposition. It was, however, in a marked degree an American Exposition. The spirit of American caste made itself conspicuously felt against the educated American negro, and to this extent, the Exposition was made simply an American Exposition and that in one of America's most illiberal features.

Since the day of Pentecost, there has never assembled in

any one place or on any one occasion, a larger variety of peoples of all forms, features and colors, and all degrees of civilization, than was assembled at this World's Exposition. It was a grand ethnological lesson, a chance to study all likenesses and differences. Here were Japanese, Soudanese, Chinese, Cingalese, Syrians, Persians, Tunisians, Algerians, Egyptians, East Indians, Laplanders, Esquimaux, and as if to shame the educated negro of America, the Dahomeyans were there to exhibit their barbarism, and increase American contempt for the negro intellect. All classes and conditions were there save the educated American negro. He ought to have been there if only to show what American slavery and freedom have done for him. The fact that all other nations were there and there at their best, made his exclusion the more marked, and the more significant. People from abroad noticed the fact that while we have eight millions of colored people in the United States, many of them gentlemen and scholars, not one of them was deemed worthy to be appointed a Commissioner, or a member of an important committee, or a guide, or a guard on the Exposition grounds. What a commentary is this upon our boasted American liberty and American equality! It is a silence to be sure, but it is a silence that speaks louder than words. It says to the world that the colored people of America are deemed by Americans not within the compass of American law and of American civilization. It says to the lynchers and mobocrats of the South, go on in your hellish work of negro persecution. What you do to their bodies, we do to their souls.

I come now to the question of negro suffrage. It has come to be fashionable of late to ascribe much of the trouble at the South to ignorant negro suffrage. The great measure according suffrage to the negro recommended by General Grant and adopted by the loyal nation is now denounced as a blunder and a failure. They would, therefore, in some way abridge and limit this right by imposing upon it an educational or some other qualification. Among those who take this view are Mr John J. Ingalls, and Mr John M. Langston. They are both eloquent, both able, and both wrong. Though they are both Johns neither of them is to my mind a "St. John" and not even a "John the Baptist." They have taken up an idea which they seem to think quite new, but which in reality is as old as despotism and about as

narrow and selfish. It has been heard and answered a thousand times over. It is the argument of the crowned heads and privileged classes of the world. It is as good against our Republican form of government as it is against the negro. The wonder is that its votaries do not see its consequences. It does away with that noble and just idea of Abraham Lincoln, that our government should be a government of the people, by the people, and for the people, and for *all* the people.

These gentlemen are very learned, very eloquent and very able, but I cannot follow them. Much learning has made them mad. Education is great, but manhood is greater. The one is the principle, the other is the accident. Man was not made as an attribute to education, but education is an attribute to man. I say to these gentlemen, first protect the man and you will thereby protect education. I would not make illiteracy a bar to the ballot, but would make the ballot a bar to illiteracy. Take the ballot from the negro and you take from him the means and motives that make for education. Those who are already educated and are vested with political power and have thereby an advantage, will have a strong motive for refusing to divide that advantage with others, and least of all will they divide it with the negro to whom they would deny all right to participate in the government.

I, therefore, cannot follow these gentlemen in their proposition to limit suffrage to the educated alone. I would not make suffrage more exclusive, but more inclusive. I would not have it embrace merely the elite, but would include the lowly. I would not only include the men, I would gladly include the women, and make our government in reality as in name a government of the people and of the whole people.

But manifestly suffrage to the colored people is not the cause of the failure of good government, or the cause of trouble in the Southern States, but it is the lawless limitations of suffrage that makes the trouble.

Much thoughtless speech is heard about the ignorance of the negro in the South. But plainly enough it is not the ignorance of the negro, but the malevolence of his accusers, which is the real cause of Southern disorder. The illiteracy of the negro has no part or lot in the disturbances there. They who contend for disfranchisement on this ground know, and know very

well, that there is no truth whatever in their contention. To make out their case they must show that some oppressive and hurtful measure has been imposed upon the country by negro voters. But they cannot show any such thing.

The negro has never set up a separate party, never adopted a negro platform, never proclaimed or adopted a separate policy for himself or for the country. His assailants know that he has never acted apart from the whole American people. They know that he has never sought to lead, but has always been content to follow. They know that he has not made his ignorance the rule of his political conduct, but the intelligence of white people has always been his guide. They know that he has simply kept pace with the average intelligence of his age and country. They know that he has gone steadily along in the line of his politics with the most enlightened citizens of the country. They know that he has always voted with one or the other of the two great political parties. They know that if the votes of these parties have been guided by intelligence and patriotism, the same may be said for the vote of the negro. They ought to know, therefore, that it is a shame and an outrage upon common sense and common fairness to make the negro responsible, or his ignorance responsible, for any disorder and confusion that may reign in the Southern States. Yet, while any lie may be safely told against the negro and be credited, this lie will find eloquent mouths bold enough to tell it, and pride themselves upon their superior wisdom in denouncing the ignorant negro voter.

It is true that the negro once voted solidly for the candidates of the Republican party, but what if he did? He then only voted with John Mercer Langston, John J. Ingalls, John Sherman, General Harrison, Senator Hoar, Henry Cabot Lodge, and Governor McKinley, and many of the most intelligent statesmen and patriots of whom this country can boast. The charge against him at this point is, therefore, utterly groundless. It is a mere pretense, a sham, an excuse for fraud and violence, for persecution and a cloak for popular prejudice.

The proposition to disfranchise the colored voter of the South in order to solve the race problem I hereby denounce as a mean and cowardly proposition, utterly unworthy of an

honest, truthful and grateful nation. It is a proposition to sacrifice friends in order to conciliate enemies, to surrender the constitution to the late rebels for the lack of moral courage to execute its provisions. It says to the negro citizens, "The Southern nullifiers have robbed you of a part of your rights, and as we are powerless and cannot help you, and wish to live on good terms with our Southern brethren, we propose to join your oppressors so that our practice shall be consistent with their theories. Your suffrage has been practically rendered a failure by violence, we now propose to make it a failure by law. Instead of conforming our practice to the theory of our government and the genius of our institutions, we now propose, as means of conciliation, to conform our practice to the theory of your oppressors."

Than this, was there ever a surrender more complete, more cowardly or more base? Upon the statesman, black or white, who could dare to hint such a scheme of national debasement as a means of settling the race problem, I should inflict no punishment more severe than to keep him at home, and deprived of all legislative trusts forever.

Do not ask me what will be the final result of the so-called negro problem. I cannot tell you. I have sometimes thought that the American people are too great to be small, too just and magnanimous to oppress the weak, too brave to yield up the right to the strong, and too grateful for public services ever to forget them or fail to reward them. I have fondly hoped that this estimate of American character would soon cease to be contradicted or put in doubt. But the favor with which this cowardly proposition of disfranchisement has been received by public men, white and black, by Republicans as well as Democrats, has shaken my faith in the nobility of the nation. I hope and trust all will come out right in the end, but the immediate future looks dark and troubled. I cannot shut my eyes to the ugly facts before me.

Strange things have happened of late and are still happening. Some of these tend to dim the lustre of the American name, and chill the hopes once entertained for the cause of American liberty. He is a wiser man than I am, who can tell how low the moral sentiment of this republic may yet fall. When the moral sense of a nation begins to decline and the

wheel of progress to roll backward, there is no telling how low the one will fall or where the other may stop. The downward tendency already manifest has swept away some of the most important safeguards. The Supreme Court has surrendered. State sovereignty is restored. It has destroyed the civil rights Bill, and converted the Republican party into a party of money rather than a party of morals, a party of things rather than a party of humanity and justice. We may well ask what next?

The pit of hell is said to be bottomless. Principles which we all thought to have been firmly and permanently settled by the late war, have been boldly assaulted and overthrown by the defeated party. Rebel rule is now nearly complete in many States and it is gradually capturing the nation's Congress. The cause lost in the war, is the cause regained in peace, and the cause gained in war, is the cause lost in peace.

There was a threat made long ago by an American statesman, that the whole body of legislation enacted for the protection of American liberty and to secure the results of the war for the Union, should be blotted from the national statute book. That threat is now being sternly pursued, and may yet be fully realized. The repeal of the laws intended to protect the elective franchise has heightened the suspicion that Southern rule may yet become complete, though I trust, not permanent. There is no denying that the trend is in the wrong way at present. The late election, however, gives us hope that the loyal Republican party may return to its first born.

But I come now to another proposition held up just now as a solution of the race problem, and this I consider equally unworthy with the one just disposed of. The two belong to the same low-bred family of ideas.

This proposition is to colonize the colored people of America in Africa, or somewhere else. Happily this scheme will be defeated, both by its impolicy and its impracticability. It is all nonsense to talk about the removal of eight millions of the American people from their homes in America to Africa. The expense and hardships, to say nothing of the cruelty of such a measure, would make success to such a measure impossible. The American people are wicked, but they are not fools, they will hardly be disposed to incur the expense, to say nothing of the injustice which this measure demands. Nevertheless, this

colonizing scheme, unworthy as it is, of American statesmanship and American honor, and though full of mischief to the colored people, seems to have a strong hold on the public mind and at times has shown much life and vigor.

The bad thing about it is that it has now begun to be advocated by colored men of acknowledged ability and learning, and every little while some white statesman becomes its advocate. Those gentlemen will doubtless have their opinion of me; I certainly have mine of them. My opinion of them is that if they are sensible, they are insincere, and if they are sincere they are not sensible. They know, or they ought to know, that it would take more money than the cost of the late war, to transport even one-half of the colored people of the United States to Africa. Whether intentionally or not they are, as I think, simply trifling with an afflicted people. They urge them to look for relief, where they ought to know that relief is impossible. The only excuse they can make is that there is no hope for the negro here and that the colored people in America owe something to Africa.

This last sentimental idea makes colonization very fascinating to dreamers of both colors. But there is really for it no foundation.

They tell us that we owe something to our native land. But when the fact is brought to view, which should never be forgotten, that a man can only have one native land, and that is the land in which he was born, the bottom falls entirely out of this sentimental argument.

Africa, according to her advocates, is by no means modest in her demand upon us. She calls upon us to send her only our best men. She does not want our riff raff, but our best men. But these are just the men we want at home. It is true we have a few preachers and laymen with a missionary turn of mind who might be easily spared. Some who would possibly do as much good by going there as by staying here. But this is not the only colonization idea. Its advocates want not only the best, but millions of the best. They want the money to be voted by the United States Government to send them there.

Now I hold that the American negro owes no more to the negroes in Africa than he owes to the negroes in America.

There are millions of needy people over there, but there are also millions of needy people over here as well, and the millions here need intelligent men of their number to help them, as much as intelligent men are needed in Africa. We have a fight on our hands right here, a fight for the whole race, and a blow struck for the negro in America is a blow struck for the negro in Africa. For until the negro is respected in America, he need not expect consideration elsewhere. All this native land talk is nonsense. The native land of the American negro is America. His bones, his muscles, his sinews, are all American. His ancestors for two hundred and seventy years have lived, and labored, and died on American soil, and millions of his posterity have inherited Caucasian blood.

It is competent, therefore, to ask, in view of this admixture, as well as in view of other facts, where the people of this mixed race are to go, for their ancestors are white and black, and it will be difficult to find their native land anywhere outside of the United States.

But the worse thing, perhaps, about this colonization nonsense is, that it tends to throw over the negro a mantle of despair. It leads him to doubt the possibility of his progress as an American citizen. It also encourages popular prejudice with the hope that by persecution or persuasion the negro can finally be driven from his natural home, while in the nature of the case, he must stay here, and will stay here and cannot well get away.

It tends to weaken his hold on one country while it can give him no rational hope of another. Its tendency is to make him dispondent and doubtful, where he should be made to feel assured and confident. It forces upon him the idea that he is forever doomed to be a stranger and sojourner in the land of his birth, and that he has no permanent abiding place here.

All this is hurtful, with such ideas constantly flaunted before him he cannot easily set himself to work to better his condition in such ways as are open to him here. It sets him to groping everlastingly after the impossible.

Every man who thinks at all must know that home is the fountain head, the inspiration, the foundation and main support not only of all social virtue, but of all motives to human progress and that no people can prosper or amount to much with-

out a home. To have a home, the negro must have a country, and he is an enemy to the moral progress of the negro, whether he knows it or not, who calls upon him to break up his home in this country for an uncertain home in Africa.

But the agitation of this subject has a darker side still. It has already been given out that we may be forced to go at the point of the bayonet. I cannot say we shall not, but badly as I think of the tendency of our times, I do not think that American sentiment will ever reach a condition which will make the expulsion of the negro from the United States by such means possible.

Colonization is no solution of the race problem. It is an evasion. It is not repenting of wrong but putting out of sight the people upon whom wrong has been inflicted. Its reiteration and agitation only serve to fan the flame of popular prejudice and encourage the hope that in some way or other, in time or in eternity, those who hate the negro will get rid of him.

If the American people could endure the negro's presence while a slave, they certainly can and ought to endure his presence as a free-man. If they could tolerate him when he was a heathen, they might bear with him when he is a Christian, a gentleman and a scholar

But woe to the South when it no longer has the strong arm of the negro to till its soil! And woe to the nation if it shall ever employ the sword to drive the negro from his native land!

Such a crime against justice, such a crime against gratitude, should it ever be attempted, would certainly bring a national punishment which would cause the earth to shudder. It would bring a stain upon the nation's honor, like the blood on Lady Macbeth's hand. The waters of all the oceans would not suffice to wash out the infamy that such an act of ingratitude and cruelty would leave on the character of the American people.

Another mode of impeaching the wisdom of emancipation, and one that seems to give pleasure to our enemies, is, as they say, that the condition of the colored people of the South has been made worse; that freedom has made their condition worse

The champions of this idea are the men who glory in the good old times when the slaves were under the lash and were

bought and sold in the market with horses, sheep and swine. It is another way of saying that slavery is better than freedom; that darkness is better than light and that wrong is better than right. It is the American method of reasoning in all matters concerning the negro. It inverts everything; turns truth upside down and puts the case of the unfortunate negro wrong end foremost every time. There is, however, always some truth on their side.

When these false reasoners assert that the condition of the emancipated is wretched and deplorable, they tell in part the truth, and I agree with them. I even concur with them that the negro is in some respects, and in some localities, in a worse condition to-day than in the time of slavery, but I part with these gentlemen when they ascribe this condition to emancipation.

To my mind, the blame for this condition does not rest upon emancipation, but upon slavery. It is not the result of emancipation, but the defeat of emancipation. It is not the work of the spirit of liberty, but the work of the spirit of bondage, and of the determination of slavery to perpetuate itself, if not under one form, then under another. It is due to the folly of endeavoring to retain the new wine of liberty in the old bottles of slavery. I concede the evil but deny the alleged cause.

The land owners of the South want the labor of the negro on the hardest possible terms. They once had it for nothing. They now want it for next to nothing and they have contrived three ways of thus obtaining it. The first is to rent their land to the negro at an exorbitant price per annum, and compel him to mortgage his crop in advance. The laws under which this is done are entirely in the interest of the landlord. He has a first claim upon everything produced on the land. The negro can have nothing, can keep nothing, can sell nothing, without the consent of the landlord. As the negro is at the start poor and empty handed, he has to draw on the landlord for meat and bread to feed himself and family while his crop is growing. The landlord keeps books; the negro does not; hence, no matter how hard he may work or how saving he may be, he is, in most cases, brought in debt at the end of the year, and once in debt, he is fastened to the land as by hooks

of steel. If he attempts to leave he may be arrested under the law.

Another way, which is still more effective, is the payment of the labor with orders on stores instead of in lawful money. By this means money is kept entirely out of the hands of the negro. He cannot save money because he has no money to save. He cannot seek a better market for his labor because he has no money with which to pay his fare and because he is, by that vicious order system, already in debt, and therefore already in bondage. Thus he is riveted to one place and is, in some sense, a slave; for a man to whom it can be said, "You shall work for me for what I shall choose to pay you and how I shall choose to pay you," is in fact a slave though he may be called a free man.

We denounce the landlord and tenant system of England, but it can be said of England as cannot be said of our free country, that by law no laborer can be paid for labor in any other than lawful money. England holds any other payment to be a penal offense and punishment by fine and imprisonments. The same should be the case in every State in the Union.

Under the mortgage system, no matter how industrious or economical the negro may be, he finds himself at the end of the year in debt to the landlord, and from year to year he toils on and is tempted to try again and again, seldom with any better result.

With this power over the negro, this possession of his labor, you may easily see why the South sometimes brags that it does not want slavery back. It had the negro's labor heretofore for nothing, and now it has it for next to nothing, and at the same time is freed from the obligation to take care of the young and the aged, the sick and the decrepit.

I now come to the so-called, but mis-called "Negro Problem," as a characterization of the relations existing in the Southern States.

I say at once, I do not like or admit the justice or propriety of this formula. Words are things. They certainly are such in this case, and I may say they are a very bad thing in this case, since they give us a misnomer and one that is misleading. It is a formula of Southern origin, and has a strong bias against the negro. It handicaps his cause with all the

prejudice known to exist against him. It has been accepted by the good people of the North, as I think, without investigation. It is a crafty invention and is in every way, worthy of its inventors.

The natural effect and purpose on its face of this formula is to divert attention from the true issue now before the American people. It does this by holding up and preoccupying the public mind with an issue entirely different from the real one in question. That which really is a great national problem and which ought to be so considered, dwarfs into a "negro problem."

The device is not new. It is an old trick. It has been oft repeated, and with a similar purpose and effect. For truth, it gives us falsehood. For innocence, it gives us guilt. It removes the burden of proof from the old master class, and imposes it upon the negro. It puts upon a race a work which belongs to the nation. It belongs to that craftiness often displayed by disputants, who aim to make the worse appear the better reason. It gives bad names to good things, and good names to bad things.

The negro has often been the victim of this kind of low cunning. You may remember that during the late war, when the South fought for the perpetuity of slavery, it called the slaves "domestic servants," and slavery "a domestic institution." Harmless names, indeed, but the things they stood for were far from harmless.

The South has always known how to have a dog hanged by giving him a bad name. When it prefixed "negro" to the national problem, it knew that the device would awaken and increase a deep-seated prejudice at once, and that it would repel fair and candid investigation. As it stands, it implies that the negro is the cause of whatever trouble there is in the South. In old slave times, when a little white child lost his temper, he was given a little whip and told to go and whip "Jim" or "Sal" and thus regained his temper. The same is true, to-day on a larger scale.

I repeat, and my contention is, that this negro problem formula lays the fault at the door of the negro, and removes it from the door of the white man, shields the guilty, and blames the innocent. Makes the negro responsible and not the nation.

Now the real problem is, and ought to be regarded by the American people, a great national problem. It involves the question, whether, after all, with our Declaration of Independence, with our glorious free constitution, whether with our sublime Christianity, there is enough of national virtue in this great nation to solve this problem, in accordance with wisdom and justice.

The marvel is that this old trick of misnaming things, so often played by Southern politicians, should have worked so well for the bad cause in which it is now employed,—for the Northern people have fallen in with it. It is still more surprising that the colored press of the country, and some of the colored orators of the country, insist upon calling it a “negro problem,” or a Race problem, for by it they mean the negro Race. Now—there is nothing the matter with the negro. He is all right. Learned or ignorant, he is all right. He is neither a Lyncher, a Mobocrat, or an Anarchist. He is now, what he has ever been, a loyal, law-abiding, hard working, and peaceable man ; so much so, that men have thought him cowardly and spiritless. They say that any other people would have found some violent way in which to resent their wrongs. If this problem depended upon *his* character and conduct, there would be no problem to solve ; there would be no menace to the peace and good order of Southern society. He makes no unlawful fight between labor and capital. That problem which often makes the American people thoughtful, is not of his bringing—though he may some day be compelled to talk, and on this tremendous problem.

He has as little to do with the cause of Southern trouble as he has with its cure. There is no reason, therefore, in the world, why he should give a name to this problem, and this lie, like all other lies, must eventually come to naught. A lie is worth nothing when it has lost its ability to deceive, and if it is at all in my power, this lie shall lose its power to deceive.

I well remember that this same old falsehood was employed and used against the negro, during the late war. He was then charged and stigmatized with being the cause of the war, on the principle that there would be no highway robbers if there were nobody on the road to be robbed. But as absurd as this pretense was, the color prejudice of the country was stimulated

by it and joined in the accusation, and the negro has to bear the brunt of it.

Even at the North, he was hated and hunted on account of it. In the great city of New York, his houses were burned, his children were hunted down like wild beasts, and his people were murdered in the streets, because "they were the cause of the war." Even the noble and good Mr. Lincoln, one of the best men that ever lived, told a committee of negroes who waited upon him at Washington, that "they were the cause of the war." Many were the men who accepted this theory, and wished the negro in Africa, or in a hotter climate, as some do now.

There is nothing to which prejudice is not equal in the way of perverting the truth and inflaming the passions of men.

But call this problem what you may, or will, the all important question is : How can it be solved ? How can the peace and tranquility of the South, and of the country, be secured and established ?

There is nothing occult or mysterious about the answer to this question. Some things are to be kept in mind when dealing with this subject and never be forgotten. It should be remembered that in the order of Divine Providence the man who puts one end of a chain around the ankle of his fellow man will find the other end around his own neck. And it is the same with a nation. Confirmation of this truth is as strong as thunder. "As we sow, we shall reap," is a lesson to be learned here as elsewhere. We tolerated slavery, and it cost us a million graves, and it may be that lawless murder, if permitted to go on, may yet bring vengeance, not only on the reverend head of age and upon the heads of helpless women, but upon the innocent babe in the cradle.

But how can this problem be solved ? I will tell you how it can *not* be solved. It cannot be solved by keeping the negro poor, degraded, ignorant, and half-starved, as I have shown is now being done in the Southern States.

It cannot be solved by keeping the wages of the laborer back by fraud, as is now being done by the landlords of the South.

It cannot be done by ballot-box stuffing, by falsifying

election returns, or by confusing the negro voter by cunning devices.

It cannot be done by repealing all federal laws enacted to secure honest elections.

It can, however, be done, and very easily done, for where there's a will, there's a way!

Let the white people of the North and South conquer their prejudices.

Let the great Northern press and pulpit proclaim the gospel of truth and justice against war now being made upon the negro.

Let the American people cultivate kindness and humanity

Let the South abandon the system of "mortgage" labor, and cease to make the negro a pauper, by paying him scrip for his labor

Let them give up the idea that they can be free, while making the negro a slave. Let them give up the idea that to degrade the colored man, is to elevate the white man.

Let them cease putting new wine into old bottles, and mending old garments with new cloth.

They are not required to do much. They are only required to undo the evil that they have done, in order to solve this problem.

In old times when it was asked, "How can we abolish slavery?" the answer was "Quit stealing."

The same is the solution of the Race problem to-day. The whole thing can be done by simply no longer violating the amendments of the Constitution of the United States, and no longer evading the claims of justice. If this were done, there would be no negro problem to vex the South, or to vex the nation.

Let the organic law of the land be honestly sustained and obeyed.

Let the political parties cease to palter in a double sense and live up to the noble declarations we find in their platforms.

Let the statesmen of the country live up to their convictions.

In the language of Senator Ingalls: "Let the nation try justice and the problem will be solved."

Two hundred and twenty years ago, the negro was made the subject of a religious problem, one which gave our white

forefathers much perplexity and annoyance. At that time the problem was in respect of what relation a negro would sustain to the Christian Church, whether he was a fit subject for baptism, and Dr. Godwin, a celebrated divine of his time, and one far in advance of his brethren, was at the pains of writing a book of two hundred pages, or more, containing an elaborate argument to prove that it was not a sin in the sight of God to baptize a negro.

His argument was very able, very learned, very long. Plain as the truth may now seem, there were at that time very strong arguments against the position of the learned divine.

As usual, it was not merely the baptism of the negro that gave trouble, but it was what might follow his baptism. The sprinkling him with water was a very simple thing, but the slave holders of that day saw in the innovation something more dangerous than water. They said that to baptize the negro and make him a member of the Church of Christ, was to make him an important person—in fact, to make him an heir of God and a joint heir of Jesus Christ. It was to give him a place at the Lord's supper. It was to take him out the category of heathenism, and make it inconsistent to hold him as a slave; for the Bible made only the heathen a proper subject for slavery.

These were formidable consequences, certainly, and it is not strange that the Christian slave holders of that day viewed these consequences with immeasurable horror. It was something more terrible and dangerous than the fourteenth and fifteenth amendments to our Constitution. It was a difficult thing, therefore, at that day to get the negro in the water.

Nevertheless, our learned Doctor of Divinity, like many of the same class in our day, was quite equal to the emergency. He was able to satisfy all the important parties to the problem, except the negro, and him it did not seem necessary to satisfy.

The Doctor was skilled dialectician. He did not only divide the word with skill, but he could divide the negro in two parts. He argued that the negro had a soul as well as a body, and insisted that while his body rightfully belonged to his master on earth, his soul belonged to his Master in heaven. By this convenient arrangement, somewhat metaphysical, to be sure, but entirely evangelical and logical, the problem of negro baptism was solved.

But with the negro in the case, as I have said, the argument was not entirely satisfactory. The operation was much like that by which the white man got the turkey and the Indian got the crow. When the negro looked around for his body, that belonged to his earthly master. When he looked around for his soul, that had been appropriated by his Heavenly Master. And when he looked around for something that really belonged to himself, he found nothing but his shadow, and that vanished in the shade.

One thing, however, is to be noticed with satisfaction, it is this: Something was gained to the cause of righteousness by this argument. It was a contribution to the cause of liberty. It was largely in favor of the negro. It was recognition of his manhood, and was calculated to set men to thinking that the negro might have some other important rights, no less than the religious right to baptism.

Thus with all its faults, we are compelled to give the pulpit the credit of furnishing the first important argument in favor of the religious character and manhood rights of the negro. Dr. Godwin was undoubtedly a good man. He wrote at a time of much moral darkness, and property in man was nearly everywhere recognized as a rightful institution. He saw only a part of the truth. He saw that the negro had a right to be baptized, but he could not all at once see that he had a paramount right to himself.

But this was not the only problem slavery had in store for the negro. Time and events brought another and it was this very important one:

Can the negro sustain the legal relation of a husband to a wife? Can he make a valid marriage contract in this Christian country?

This problem was solved by the same slave holding authority, entirely against the negro. Such a contract, it was argued, could only be binding upon men providentially enjoying the right to life, liberty, and the pursuit of happiness, and, since the negro is a slave, and slavery a divine institution, legal marriage was wholly inconsistent with the institution of slavery.

When some of us at the North questioned the ethics of this conclusion, we were told to mind our business, and our Southern brethren asserted, as they assert now, that they alone are competent to manage this, and all other questions relating to the negro.

In fact, there has been no end to the problems of some sort or other, involving the negro in difficulty

Can the negro be a citizen ? was the question of the Dred Scott decision.

Can the negro be educated ? Can the negro be induced to work for himself, without a master ? Can the negro be a soldier ? Time and events have answered these and all other like questions. We have amongst us, those who have taken the first prizes as scholars ; those who have won distinction for courage and skill on the battlefield ; those who have taken rank as lawyers, doctors and ministers of the gospel ; those who shine among men in every useful calling ; and yet we are called "a problem ;" "a tremendous problem ;" a mountain of difficulty ; a constant source of apprehension ; a disturbing force, threatening destruction to the holiest and best interests of society. I declare this statement concerning the negro, whether by Miss Willard, Bishop Haygood, Bishop Fitzgerald, Ex-Governor Chamberlain or by any and all others as false and deeply injurious to the colored citizen of the United States.

But, my friends, I must stop. Time and strength are not equal to the task before me. But could I be heard by this great nation, I would call to mind the sublime and glorious truths with which, at its birth, it saluted a listening world. Its voice then, was as the trump of an archangel, summoning hoary forms of oppression and time honored tyranny, to judgment. Crowned heads heard it and shrieked. Toiling millions heard it and clapped their hands for joy. It announced the advent of a nation, based upon human brotherhood and the self-evident truths of liberty and equality. Its mission was the redemption of the world from the bondage of ages. Apply these sublime and glorious truths to the situation now before you. Put away your race prejudice. Banish the idea that one class must rule over another. Recognize the fact that the rights of the humblest citizen are as worthy of protection as are those of the highest, and your problem will be solved ; and, whatever may be in store for it in the future, whether prosperity, or adversity ; whether it shall have foes without, or foes within, whether there shall be peace, or war ; based upon the eternal principles of truth, justice and humanity, and with no class having any cause of complaint or grievance, your Republic will stand and flourish forever

